



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XI.

SABBATH SCHOOLS.

The Recorder and Telegraph has given a brief Report of a Quarterly Meeting of the Sabbath School Teachers in Boston. Some remarks were made on the recent death of several of their members, which are well calculated to admonish those who are engaged in this important work, to be faithful and work while the day lasts.

Observations by William Hubbard, Esq. respecting Miss Mary Scott who died *yesterday*. Her dying message was, "Be faithful to the children committed to your care. Stated what were probably her feelings, when on the borders of the grave; she gave this last message to her fellow teachers. How should we receive this message? We shall soon follow her to the world of spirits. If we should reflect on the effects of our labours, we should feel something of the importance of our stations; for this purpose we should have a more constant view of the responsibility of this work. Asked the prayers of all present that the duties of this station might be better fulfilled.

Mr. Rodgers read a written report, on the character of the late Mr. Woodman. 98th hymn was then sung, on the death of a Sabbath School Teacher. Prayer by Mr. David Hale. Remarks by Mr. Scudder: Adverted to the death of two teachers since the last Quarterly Meeting.—Wished to improve a few moments by reflecting on these events. Where are they now? We have heard the characteristics that marked their course. The sentiments which were shown in the active lives of these teachers show not the course of this world;—no, they felt the time allotted them on earth, and now they have gone we trust to that bright inheritance which is reserved for those who take up their cross and follow their blessed Master. When we draw near the dark valley of the shadow of death, we shall feel the shortness of life. Shall we then be inactive? Let us, as we value the welfare of the souls of children, and that our last end may be like theirs, be willing to trust God and seek for his blessing.

Some remarks were made by the chairman, Wm. Ropes, Esq. It is important to know what the character of the children committed to our care will be. God has declared that parents and teachers shall be blessed. It ought to be considered that each teacher has to form a portion of the character of each child committed to his care. There is abundant reason why we should exert ourselves. In the high court of heaven shall stand forth the efforts of our brother Woodman and his coadjutors, as the effects of their labours unfold themselves. The little village Sabbath School shall not be overlooked. The most humble exertions of the disciples of Christ shall meet with a reward, according to the goodness and grace of our God. Some of you shall meet in heaven those who first received religious impressions from you. Who can paint the rapture that shall then be felt?

Dr. Beecher then briefly and with great perspicuity addressed the meeting.—We can collect only a few of his remarks, and can scarcely call it a skeleton of his address.—We are making an experiment whether men are capable of self liberty or not. There are but two ways of being governed; the one is in virtuous liberty; the other by the bayonet, chains and dungeons. I tremble when I see God's Sabbath profaned, and our children tempted by the example set them. We are becoming a great nation. Now every man who rides out on the Sabbath, is an enemy to his country: he withdraws his ear from the sound of the gospel. If we regarded only the duty we owe to God, we should do what we could to save our country. The Sabbath School Teacher, pursuing his silent course, feels discouraged and desponds. Why, all our efforts are only as a drop to the ocean—nothing. But the work of preparing the human heart for heaven, cannot be done by the substitution of prayer for labour. You see how the current rolls onward, it would bury a nation. Show a farmer a little farm; can you subdue that;—here is a labour within his means;—we now divide the great work—God can do as he pleases,—but he took seven days to form this world. He causes the oak

to rise gradually from the acorn. He sends the rain from heaven drop by drop, or in silent and invisible dew supplies health and vigour to the grass and flowers of the field. Suppose one of these says I can do nothing, I am but a drop; send not me, I can be of no use; yet these form the rivers, revive the springs of water and constitute the ocean. If you can be the means of bringing forward one light, that will be enough to cause you to rejoice greatly even in this world; and will be a weight of glory, that you will almost stagger under in heaven. A group of embryo angels will stand around you; when you with these shall stand around the throne of God. Go on then, if the experiment of America fails, we have no hope. There is no way but for Christians to go on. Look to the manufacture of pins: one straitens the wire, another puts on the head, another gives it a finish. Let no man's heart fail him. We are authorised to hope that we shall have a revival in this city—you in the lower room are preparing guests to go up higher. Children are already coming to my inquiry meetings; and these are the means to open to them the Scriptures, and prepare them for teachers, and for useful members in the church and in the world. All good men approve your work. It is the lever of Archimedes which will move the world.

THE SARDIAN CHURCHES, OR CHURCH DISCIPLINE TOO REMISS.

In the first place, let us view the evil effects or consequences of retaining error in the church.

Among the churches which hold the true doctrines of the gospel, those are the most prosperous which are the most strict in their discipline. Where can a church be found in a prosperous state, in which contention and discord have existed, and their differences have not been settled in the way the gospel requires, by prayerful and serious investigation, by the acknowledgment and reformation of the offender, or by his excommunication.

Hurtful errors may be of two kinds.—First, of doctrine. Where a church knowingly receives persons of heretical sentiments, there cannot be a union of feeling or Christian fellowship. Can Christ commune with a church, which tolerates members whose sentiments are totally diverse from the rules and regulations of his table?—"What concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" John was commanded to write to the seven churches of Asia and show them their errors, or in what they were wanting. The church of Ephesus was charged with having grown cold in love, and was threatened with being removed out

of its place unless speedy repentance was exercised. The church at Smyrna was charged with having false professors among them, and was told of great trials which should come upon them. They were charged to be faithful, and received the promise of a crown of life. The church of Pergamos was commended for retaining the true faith, though it was situated where Satan's seat was. But notwithstanding their purity of faith, Christ charged them with keeping among them those who embraced false doctrines, and threatened to fight against them unless they quickly repented. The church of Thyatira was commended for many Christian graces; yet they were charged with suffering those to be among them, who embraced and inculcated false doctrines. And for an example to other churches, he threatened to kill her children with death, unless they repented. The church of Sardis was charged with being dead although it had a name to live; and if they did not repent of their wicked works, Christ threatened to come upon them as a thief, in an hour when they were not aware. The church of Philadelphia had but little strength, but with this little had kept the word of the Lord, and had not denied his name; and if they continued to the end, a glorious reward was promised. O happy church to be thus approved of God. The church of Laodicea was charged with being lukewarm, taking no active part in the matters of religion, and not knowing that they were wretched, miserable, poor, blind and naked; and Christ threatened to spew them out of his mouth.

Secondly. There may be errors in the want of a Christian character or walk, among those who profess the same faith and doctrine. "If any man has not the spirit of Christ, he is none of his." The Apostle Paul says, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

There may be errors in the church on account of slander. If one of its members should accuse another of lying, and more especially one of its officers, would not that be an error in the church? If there be not a gross mistake, one or the other *has* lied. If such offences be overlooked, can the spirit of Christ be there? If there be divisions among the members of a church, should not the church immediately attend to it, and see it composed according to the gospel?

There may be offences of two kinds: those of a private, and those of a public nature.—Private offences should be settled according to Christ's direction in the 18th of Matthew.

But public offences cannot be made private. For instance, absence from Christian communion at the Lord's table, may be observed by all the members, and cannot be made private. Is not Paul's direction to Timothy applicable in this case, "Them that sin rebuke before all, that others also may fear."

Now if a church should neglect to do their duty, and suffer these errors to remain among them, can they expect God will own and bless them? They have no right to expect it. The Jewish church did not prosper because of error. How often did they experience God's wrath on account of some particular sin indulged among them. We are commanded to purge ourselves from all filthiness of the flesh. "A little leaven leaventh the whole lump."

Paul in writing to the brethren at Rome says, "Now I beseech you brethren, mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. He also calls the church of Corinth carnal, for having among them envying and strife, and divisions; and says that they walk as men. In fact the Old and New Testaments are so full of directions to the church of the like kind, that no one can read the Scriptures with attention and not perceive it. Ancient Israel did not prosper, when an evil was retained among them; and even when the people at large did not know of its existence. And they who feared the Lord did not expect to prosper until they had put away the accursed thing. When Hezekiah came to the throne, he found the house of the Lord overrun with filthiness, and he commanded the *priests* to *cleanse* it. When it was done, he presented an offering, not presuming to approach the holy God amidst the abominations that filled the house.

Are not revivals of religion most frequent, where church government is the most strict? In fact do we see any revivals, where known evils are retained in the church year after year? No, we see them languishing, and approaching to dissolution. We have reason to fear that God will soon remove their candlestick out of its place; for he is "killing her children with death," and few or none are added in their place.

Let us now enquire whose duty it is to cleanse the church. It is evident from Scripture and reason, that it is the duty of the *Elders*, and that according to the office they sustain. John was commanded to write to the Angels of the churches of Asia, that is, the *Ministers*, and show them the errors or sins of their respective churches, that they might see that speedy reformation was produced. Paul called the Elders of the church of Ephesus, and committed the care of the church to them in the following solemn charge—Acts 20, 28: "Take heed therefore unto

yourselves, and to *all* the flock over which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood."

The circumstance of ministers being called shepherds, plainly proves that it is their duty to look after those who go astray. God said by the prophet Ezekiel, (Ezek. 34th chap.) "Wo be to the shepherds of Israel. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them."

Does the owner of a flock of sheep, if one of them be missing, look to the remaining sheep to bring it back? Would he not expect the shepherd to give an account of it? Jacob accounted to Laban for all that was lost, while he kept his flock. That this is the duty of ministers, is so plainly taught in the bible, that it would seem unnecessary to bring any proof of it, if some ministers did not *absolutely deny* it, and neglect to attend to offences.

The writer has been witness to the painful case for many years. The true gospel has been pungently preached, and the need of a reformation has been felt by some. Prayer meetings have been set up, and exertions made to promote a revival of religion; and sometimes it has appeared to be nigh at hand. Persons have been under deep conviction, realizing that they must be born again; but have returned to folly. Most of the attention has appeared like the morning cloud and early dew—(Isaiah, 1st chap. 1—16.) It almost seems as though none were to be born in such a place; for some who have been careless and secure have removed into other places, and soon hopefully experienced religion; while those who remain are as careless as ever. If a professor should live in the allowed practice of any known sin, should we expect that he would enjoy the light of God's countenance? And if an individual should not expect it, why should a church? Now if ministers wish for a revival of religion, they should immediately attend to their duty, and see that the abominations are removed from the church. Hezekiah commanded the *priests* to "carry forth the filthiness of the holy place."—(2d Chron. 29th chap.)

Some seem to think that long neglected sins had better not be called up. But supposing a man should die at the age of seventy, having always lived a sinner; will not God punish the sins of his youth, as well as of riper age? Because a sin has been long neglected, its criminality has been increased, not diminished or removed.

Some churches call offenders to an account in so slight a manner, that it has no good effect. Some offenders deny a charge, though its truth is well known, and it is passed over. Some will say, *if* they have done wrong they are sorry, but still deny it. Now what repentance is there in such a confession? Can God delight to own and bless a church which accepts such acknowledgments? May it not be said of such a church, as God said by Jeremiah, "They have healed the hurt of the daughter of my people slightly, saying peace, peace, when there is no peace."

The writer is sensible that it would be very trying and difficult to call up long neglected sins, and put them away; but the thing must be done, or the consequences will be dreadful, in this and the future world. Has the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? "Behold to obey is better than sacrifice; and to hearken than the fat of rams.—(1st Sam. 15.)"

And O, ye members of negligent churches, I call upon you to consider, how many wretched souls have fled since you have barred the doors of the church against the Spirit of God. Will not their blood be found in the skirts of your garments? O Jerusalem, wash thine heart from wickedness that thou mayest be saved. How long shall thy vain thoughts lodge within thee?"

The writer believes this to be a great evil, not of one church only but of many. And there are many evils that must be rectified, before God will appear in his glory to build up Zion. He hopes that some abler pen will unfold the mystery of iniquity, and rouse the churches and the ministers of the altar to the discharge of duty.

F.

Recorder and Telegraph.]

CHOCTAW ACADEMY.

Extract of a letter from the Rev. THOMAS HENDERSON, superintendent of the Choctaw Academy, to the Editor of the Western Luminary, dated Choctaw Academy, Aug. 26th, 1826.

Sir,—Having had the pleasure of perusing your very useful and interesting paper, I thought it would not be altogether unentertaining to the public, to read an extract from a letter I received from one of the Choctaw Indians.

I herewith give it verbatim, as it reads in the original copy, and you can use it as you may think most proper.

EXTRACT.

"*Choctaw Nation, &c.*

"Dear and Rev. Sir,—The people of the nation are much pleased with the reports of your Choctaw Academy, and are flattering themselves that much good will be done for them through your generous and philanthropic disposition; and the friendship of others who we hope will reach

out a finger of sympathy towards us poor Choctaws, while in the hour of distress. We are a helpless people, and have been long wandering in the paths of ignorance and superstition: but I thank God and rejoice at the approaching light, and hope that a change for the better is at no remote period. When the wars that have been existing between us and other tribes will soon be at peace, and the weary Indian burying his bloody tomahawk, and the servile warwhoop that has been the theme of our pride, will be changed into the praises of God, in the songs of Zion, and enlisting under the blood stained banners of Christ."

If you can find room in your paper, I will thank you to say to the public that on the first Tuesday and Wednesday in October, an examination and exhibition will take place at the Choctaw Academy, near the Blue Springs, Scott County, Ky.

Yours, very respectfully,

THOMAS HENDERSON.

RELIGIOUS ANNIVERSARIES IN NEW HAMPSHIRE.

The principal religious and benevolent Societies in New Hampshire, celebrated their Anniversaries the present year, at Durham during the last week, in the meeting house of Rev. Mr. Burt.—The occasion as usual drew together a large number of Clergymen of the Congregational and Presbyterian denominations, and other friends of the Redeemer's kingdom, from this and the neighboring States. The public Meetings held on the occasion, were those of the *General Association of New Hampshire*, the *N. H. Bible Society*, the *N. H. Domestic Missionary Society*, and *N. H. Sabbath School Union*. These several meetings and the occasional exercises with which they were accompanied, attended as they were the present year by circumstances of unusual interest, afforded to the friends of evangelical religion and benevolent operations, a season of peculiar joy, a feast of intellectual and moral gratification, which rarely occurs in this sinful world. The house of God where the friends of the Redeemer were assembled on this occasion, seemed like a highly elevated spot in the moral world. Those objects which war the happiness of the Christian, and divert his eye from his Saviour, were far beneath him; his vision was extended; the desires of his soul were enlarged; his faith was strengthened; and his hope concerning the moral renovation of the world, and the triumph of redeeming mercy, was enlivened.

The General Association of New Hampshire is a delegated body, composed of members sent by the several local Associations of Congregational and Presbyterian Ministers in this state—and delegates from foreign Ecclesiastical bodies.

State of Religion.

During many years past the cause of evangelical truth has been gaining strength, and in destitute places, a desire to enjoy the instructions of an educated and pious ministry has been increasing. The way has been preparing, it is believed, through the blessing of God on the labors of those engaged in Missions, in circulating the Scriptures, in Sabbath Schools, in Bible Classes, and in the stated dispensation of the word and ordinances of the Gospel, for a better day, for more glorious

things to be spoken concerning our Zion. It is the blessing of God on these means, which now causes the heavens, which have been as brass over our heads, to begin to distil, in some places, the gentle dews, and in others the more copious showers of divine mercy. About 30 towns in New Hampshire have been visited in greater or less degree with the effusions of the Divine Spirit during the last year. In several of these there have been powerful and extensive revivals, and in others those of less extent, the fruits of which have been gathered into the visible church. In some societies the Holy Spirit is now descending, causing some to rejoice in hope, and many others to inquire for the way of life and salvation; and in other places churches are arousing and sinners are beginning to inquire with anxiety what they shall do to be saved. The number of hopeful subjects in all these revivals, according to the returns is from 900 to 1000, a more particular account of which may be expected hereafter.

The communication from the General Assembly of the Presbyterian Church, was made by the Rev. Mr. Johnston of Newburgh, N. Y. According to the statistics of this extensive and highly respectable connexion, it consists of 16 Synods, 86 Presbyteries, 1819 churches, 1187 settled Pastors, and over 187,000 communicants. The narrative of the state of religion has been already published.

Rev. Mr. Goodman of Torrington, Connecticut, made an interesting communication from the General Association of that state. There have been in Connecticut several powerful revivals of religion during the last year, some of which continue at the present time. In Litchfield are 200 recent converts. Watertown, Glastenbury, Wethersfield, and Farmington are among the places visited with powerful revivals. In the city of Hartford, also, a revival has just commenced.

Rev. Mr. Cornelius, of Salem, attended as the delegate for the General Association of Massachusetts. His statements, notwithstanding this State is the principal seat of one of the most popular and destructive errors of the present day, were highly encouraging to the friends of evangelical truth and active piety. Powerful revivals prevail in Northampton and vicinity, where the elder Edwards stood forth a century ago as the champion of truth. In other places also there are revivals, and especially in Boston, the state of the orthodox churches is prosperous. Eighteen years ago there was in that city but one evangelical church of the Congregational order—now there are six in a state of prosperity, and on some of them the Lord is granting the influences of his grace.—Here also a powerful impulse is given to the great objects of benevolence, and the most efficient plans are originated for the suppression of vice in its various forms, and for the best good of this sin-ridden world. Sabbath Schools, and especially Bible Classes, in the hands of the spirit are among the most powerful means of accomplishing the great and glorious work of human salvation.

Rev. Ethan Smith, and Rev. Mr. French were present as delegates from the General Convention of Vermont; and they brought good tidings of great joy from that section of the Christian Church. This state, it appears, during the last five years has settled 30 evangelical ministers of the Congregational and Presbyterian denomina-

tion. A large number of their towns have been visited with revivals—more than in any preceding year. In about thirty towns which were named, nearly 1500 persons were considered subjects of saving grace.

By a statement from Rev. Mr. Tappan of Augusta, from the General Conference in Maine, it appears that that State has been blessed in an unprecedented manner the last year with revivals. He was not prepared to state with particularity in regard to numbers, but a large number of towns had been visited—the College at Brunswick had been blessed, and the cause of truth was prevailing. A pleasing feature in the state of religion was seen in the settlement of evangelical ministers. For two years past, it was calculated, that on an average one such minister had been settled in each month—24 in two years.

The narrations on the state of religion occupied nearly four hours and a half, during the whole of which time the attention of the audience was fixed and the most solemn silence prevailed.—*Rep. & Obs.*

MEETING OF MINISTERS AT SOUTHAMPTON, MASS.

At a meeting of the Church of Christ in Southampton, held on the 5th day of December last, the following resolution was unanimously adopted:

"Whereas it has pleased the Great Head of the Church, from time to time during the last twenty-five years, to raise up a number of young, and as we trust, pious men of this town, and put them into the Christian ministry, and to preserve *all* their lives to this time, and conceiving that it would be honorable to religion and useful to us, to enjoy a season of worship and communion with these brethren, now mostly pastors of churches, and with others now in studies preparatory to the ministry: Thereupon

"Resolved, That we invite all these brethren to meet with us in this town on the last Tuesday of August next, to attend on religious exercises, and on the next day to unite with us in partaking of the Lord's-Supper; and that the officers of this church be a committee to invite these brethren in pursuance of this resolution."

In compliance with this invitation, nineteen of these brethren visited the town; and all but one, who was detained at his father's by sickness, united in the solemn worship of God in the sanctuary.

On Tuesday forenoon, these brethren convened at the house of the pastor of the church. Their meeting was opened with prayer, after which there was an interchange of brotherly feeling and social intercourse. Some of them had not seen each other for fifteen or twenty years, and had resided in remote parts of the United States. After such an absence, this interview excited much interest, and was rendered peculiarly endearing by the spirit of Christian affection and mutual love deeply felt and tenderly expressed. After having made arrangements for the religious exercises of the afternoon and dining together, they repaired to the house of God in company, where a crowded assembly were collected. A sermon was delivered by Rev. Mr. Parsons of East Haddam, Conn. from John, xvii. 19.

After this religious service, the seats below which had been occupied by others, were vacated,

and filled by the Sabbath School, consisting of more than 300 scholars, with the teachers and directors. They were then addressed in a very appropriate, animating and affectionate manner by Rev. Mr. Strong, of Hebron, Conn. and Rev. Mr. Pomroy, of Gorham, Maine, after which they were feelingly recommended to God by prayer, and the influences of the Holy Spirit were implored to sanctify their young hearts. Probably a more tender and more moving scene has not often been witnessed in any town—in this, never.

These brethren spent the evening by themselves in prayer, devotional exercises and free conversation on the state of religion where they reside. The same evening, a sermon was preached to the congregation by the Rev. Mr. Smith, of Rensselaerville, N. Y.

On Wednesday, at 10 o'clock, after appropriate devotional exercises, addresses were delivered to a congregation greater than could be accommodated with comfort, by Rev. Mr. Clark, of Barkhamstead, Conn. Rev. Mr. Strong, of Hebron, Conn. Rev. Mr. Loomis, late of Va. and Rev. Mr. Burt, of Durham, N. H.—In the intermission, a season was held for special prayer.

In the afternoon, a sermon was preached by the Rev. Mr. Burt, of Great Barrington, from Matt. xxvi. 29. The sacrament of the Lord's Supper was then administered to a large number of communicants composed of ministers and members of churches in the vicinity, and many from distant places who united with the church of the town. The season of communion was rendered deeply impressive by the numbers present, by the unusual occasion, by a variety of recollections and associations, and above all by the gracious presence of the Lord Jesus at his table.—Many afterwards very seriously observed that they never before had so lively a sense of what is meant by the communion of saints on earth and in heaven, with each other and with their glorious Redeemer.

The ministers who originated from the town found such edification and comfort from their meeting, that they formed themselves into a Ministerial Association, and agreed, should their lives be spared, to meet again in their native town at the expiration of three years.

The whole number of persons who have graduated from Southampton during the last 25 years is twenty-eight. Of these, 18 are ordained ministers, 4 are candidates, 3 are students in theology and 3 have entered on other professions.

The meeting has left tender impressions on the minds of those ministers who came together, on the minds of the church who invited them, as well as on the minds of the people of the town; and it is believed on the minds of those present from abroad. The sermons, addresses and prayers were all calculated to bring down upon the soul, a conviction that the Bible is divinely true in its doctrines and precepts, that man is a lost sinner, that Christ is a blessed Saviour, that regeneration by the special influence of the Holy Spirit, repentance, a life of prayer and communion with God are essential to present peace and eternal salvation. The kingdom of the Lord Jesus seemed to rise in its greatness and glory and every temporal object and pursuit seemed not worthy an effort or a thought only in subserviency to the honour of the Saviour and the endless salvation of souls. May the tender and happy impressions made, be

succeeded by the outpouring of the Spirit of God on all the churches and people where those who compose the numerous audience reside.

[Hamp. Gaz.]

SUNDAY SCHOOL RECORDS IN THE CITY OF NEW YORK.

Short Memoir of Constantine Fagan.

Constantine Fagan was born in the year 1811, and died in the autumn of 1825. The town of his nativity is in North Carolina.

His parents, though indigent, were highly respected. For him a pious mother's heart was filled with concern; and for him her tears were shed, her prayers ascended, and pious advice fell from her lips. The place of his early residence was blessed with but few religious privileges, and seldom could he hear a prayer offered, or the gospel preached. Year after year thus passed away, and his mind was left rude and uncultivated.

In the year 1823 several pious young gentlemen who were from the north, on viewing the ignorance and deplorable condition of the children in that section of North Carolina, were constrained to establish a Sabbath School. This school embraced most of the children in that section. While a member of it, little Constantine first formed his attachment to study and the perusal of the Scriptures. There he began to cherish affection for the teachers and to manifest more and more the amiableness of his disposition. But he was soon called to a separation from the endearments of the school. He removed to this city that he might acquire a trade. Shortly after his arrival, his guardian assigned him a place in one of our Sabbath Schools. There he made proficiency in his knowledge of the Bible, and was ever delighted to attend to the scriptural proofs which his teachers gave him. There he formed those attachments which lasted until the day of his dissolution.

About two months previous to his death, his mind became seriously impressed. His countenance was solemn. Whenever the school was addressed by the visitors or superintendent, he listened with intensity of feeling, and it was with difficulty that he could refrain from weeping.—The personal exhortations respecting the importance of exercising repentance and faith, which he sometimes heard, called forth sobs of distress. In a short time there was an evident change in his feelings and actions. His hours of sorrow were succeeded by occasional cheerfulness.

One Saturday night he was seized with his last illness. Amid his agonies his mind was evidently impressed with the belief that death was at hand. His fervent cry, "that God would have mercy on his soul," was constantly heard. During several of his last hours he was deprived of the free exercise of his reason, and appeared not to be conscious of any thing which took place around him. In a few hours more, he was dismissed from the body, and entered the world of spirits.

"Happy the child whose youngest years
Receive instruction well!"

Anecdote.

A little child, only four years old, who had been a pupil in one of the schools, on the bed of sickness became a preacher of righteousness, and was instrumental in the conversion of his mother.

In the school, he learned that he was a lost sinner. On his sick bed he called upon his mother and said, "I have heard in the Sabbath school that we must have new hearts or we cannot go to heaven when we die. Now mother I am going to die, and must pray for a new heart." She replied, "Will you not pray for your mother, my dear." "O no," says he, "I have but a short time to pray, mother, *you must pray for yourself.*" The words of this infant preacher so impressed his mother, that she found no peace until she found it in God.—*Rel. Chron.*

WESTERN SUNDAY SCHOOL UNION.

It appears from the first annual report of this Society, that its operations, thus far, have been greatly extended and blessed. The Union was organized in September last. The first important measure was the employment of Rev. H. Malcom, as missionary, in October. He travelled rapidly over the bounds of the Union, diffusing information, and creating a general interest in its favour. Agents were afterwards employed in forming Sunday Schools, and the Union has since numbered the following as county auxiliaries, which are ten in number, viz. Cayuga, Lewis, Madison, Jefferson, Oswego, Onondaga, Courtland, Chenango, Otsego, and Tompkins. Six persons have been employed during the year, as missionary and county agents; and these, besides forming auxiliaries, have been greatly instrumental in diffusing information, and awakening an interest in the cause. The Society numbers several auxiliaries which are not embraced in county unions. The sales of books at the Society's depository have amounted to \$2000. A system of Sunday School instructions has been published, the second edition of which is nearly out of print; and arrangements have also been made for publishing, the ensuing year, a "Juvenile Magazine," after the example of the American S. S. Union, and the New-York State Tract Society.

The Society have appointed Mr. G. S. Wilson as permanent agent, to conduct the home concerns of the Union, and have given him the charge of the depository. This agent is to reside in Utica; but he will visit occasionally such auxiliaries as require particular attention or assistance. The general agent is also editor of the S. S. Visitant, the Gazette of the Society. This publication has been enlarged, and its circulation is increasing.

The Sunday School Concert continues to be observed.

The Managers have made some improvements in the system of tuition, by which the whole of each class recites the same short lesson, instead of the old method of each scholar's reciting as much as he could, without reference to sense, order, or connexion; and this leaves time for general instruction and pious admonition, and gives less room for the "unhallowed principle of emulation." The Managers wish to distinguish the love of emulation from the desire of general approbation for good behaviour and good scholarship. Mortification should fall on the indolent and disorderly; but the well behaved and the industrious should share equally in the good will of their instructors.

The library system is taking place of the distribution of premiums; and good effects are seen to result from the change.

There appear at present, in connexion with the Union, not less than 250 schools, 1700 teachers, and 13,000 scholars.

But the most heart cheering details of the report, are those which relate to the conversions which have taken place in the schools of the Oneida Union, during the existing revival. "According to the most moderate computation," says the report, "the number of hopeful conversions among the children of the Sabbath School, is **THREE HUNDRED**, in this single county; and of teachers not less than **ONE HUNDRED.**" Such a result can speak without the aid of a comment. Who can be thankful enough for such a blessing? And who can hereafter entertain any doubt of the utility of Sunday Schools?

The number of conversions in other auxiliaries has not been ascertained.—*West. Rec.*

GOOD EFFECTS OF SABBATH SCHOOLS.

The following interesting facts are taken from the appendix to the last Report of the British Sunday School Union.

The report of the Boyle Sunday School remarks thus: A poor woman was endeavouring to awaken the attention of her husband to good things, and especially pressing him to regard the Sabbath and attend a place of worship. To which he replied, "God does not care for one day more than another." Their little daughter, not more than three of age, who regularly attends the Sabbath School, started up and said, O! Father, do not say so:

"That day belongs to God alone,
He chooses Sunday as his own."

The father listened, but made no reply, and has ever since attended the Chapel with apparent delight.

The report of the Wooburn Schools records the death of a female teacher, who had been connected with the school for about *forty years*. Amidst all the changes and discouragements that presented themselves, she continued faithful to her trust till death; and during this space of time, it is said, she was never absent from her post above three Sabbaths. For the encouragement of the Sabbath School Teacher, it is added, that many were greatly benefitted by her pious instructions, and two persons in particular, have spoken of her services as having been made a great blessing to them.

Another report remarks thus:—A girl of the age of eight years, who had for some time attended at this school, after suffering an affliction of about three months, has been taken from us. During her affliction she spoke much of her school, and appeared to experience delight in conversing upon religious subjects; she was visited by several friends during her illness, who were pleased with her conversation; particularly one of her neighbours, who though much affected at her sufferings, could not but feel delight from what she heard of the good effect of religious instruction upon her mind. A near relative observing her weak state of body, and supposing she needed something to strengthen her, asked her to take some nourishing liquid, when she replied, "Don't tease me about such things, but talk to me about Jesus Christ and heaven." At another time her

friend asked her if she was not afraid to die, to which she replied, "No, I am not, but having a desire to depart." She then prayed earnestly that the Lord would have mercy upon her. At another time she said, "O how I wish to pray, but I am so weak, I am afraid I shall not be able;" her father came to her bed-side, having heard the conversation, and said, "My dear, try to pray now;" she repeated the Lord's Prayer, after which she added, "May I be the Lord's true and faithful servant to the end." After this she appeared in a happy frame of mind, and to have a desire to depart and be with Christ: addressing herself to her father, she said, "Father, I shall not go to the school any more, nor to the meeting; I love to go, for I like the singing; but I shall soon go to Jesus Christ, and my dear father and mother will come, and I shall see them there." She then prayed for a blessing upon her father, mother, brother, and sister, and her spirit took its flight to the mansions above.

A little boy 11 or 12 years of age, belonging to the Folkestone School, was induced by persuasion and a bribe, to sit down to a game of cards.—Scarcely had he taken them into his hands, when he thought of the Scripture, "Resist the Devil, and he will flee from you;" he threw down the cards, and left the room, very properly considering it a temptation from Satan—and although very young, he was enabled to resist it.

A teacher in one of the lower classes of the Birchington School, a few months since taught her little girls a morning and evening prayer, and on requesting them to offer their petitions daily at the throne of grace, was greatly concerned at hearing one of the children say, her mother would not allow her to do so. The child was asked if her father and mother ever prayed to God themselves? she answered, "No." She was then exhorted by no means to neglect so important a duty, and to endeavour to get her parents to join her if possible. Some time after the children were again addressed on the subject, when the same little girl exclaimed, with great animation, "my father and mother pray now! I have taught father the morning prayer, and to-day we all prayed together!" She said, moreover, her father read the Bible, and her mother did not buy any thing on a Sunday, as she had been accustomed to do. This child is the youngest but one of a very large family, and not more than six years old.

From the Christian Advocate.

RELIGION IN THE STATE OF NEW-YORK.

We have been kindly permitted to make the following extracts from a letter written by a gentleman of this city who is now on a tour in the western part of this State. We are personally acquainted with the writer, and know him to be a gentleman of sound judgment and ardent piety; and can place the greatest confidence in his statements.

Rochester, Aug. 21, 1826.

"MY DEAR S.—You have heard much about the great revival in this western world, and if I recollect right, much more than you believed. I can only say, like the Queen of Sheba, 'one half was not told.' I have seen and heard things, such as I never had nor never expect to witness again, un-

til that day when all shall be brought to the knowledge of the truth. I will detail a few of them, which I can vouch for, and you may place such reliance upon them as you may think proper:—

"I attended, a few evenings since, at Auburn, a prayer meeting for mourners. This, you must recollect, was a *Presbyterian* meeting. I remained until quite a late hour for me; but what was my surprise on getting up at three o'clock to go by the stage, to find the people just returning from the meeting. I counted upwards of one hundred who were pleading aloud for mercy. Some would fall down apparently dead, and remain in the same state until they found peace.

I think you objected to sudden conversion, I am able to state, that as it regards sudden conversion, it means, in the language of the day, from three to ten days. For instance, the editor of one of the political papers at Utica, a gay man, was three days confined to his bed, in consequence of continued weakness occasioned by his strong convictions. The last of those days he refused to take any thing and to speak. His wife seeing the great distress he was in, became almost frantic with grief. Finally, she threw herself on him, and in a flood of tears, said she must die—her heart strings would break. Just at that moment the Lord spoke peace and comfort to his heart; and he arose and walked, leaping and praising God; and it was then said of him 'behold he prayeth.' When I met him, I began as usual to talk with him on political subjects, but he instantly turned the subjects to those which concerned divine things.

"Another leading man of Utica, who thought he was purchasing heaven by works of charity, was brought under conviction, and reduced so low that he could not speak without great exertion, and so weak that he could not sit up: he too was brought out, and not only obtained 'a hope,' but knows that God, for Christ's sake, has pardoned his sins. In fact, I saw only two in Utica, but who were convinced of the great and glorious work which God has wrought.

"At Whitesborough the work among the Methodists is beyond the power of man to describe. My feelings are not such that you need fear any departure from the real truth. I almost wish they were, yet I will state a few facts. I attended a quarterly meeting at a place, where, a few months ago, not a single Methodist resided; and now I witnessed a highly respectable congregation of at least one thousand persons, and a society of about eighty members; and a more regular and respectable society I never saw. The work has gone on with a still small voice; no noise, but with many warm hearts.

"At Auburn, where the work is now going on, business appears almost at a stand. I walked round the town in the evening, and heard the voice of prayer at almost every step. But this great work is not carried without opposition. Some go to church armed with clubs, determined, they say, to knock out the brains of the clergyman, provided he mentions their names. Others place effigies against the church and on the trees, with large labels on them.

"While I was standing on the steps of my boarding house my attention was called to a fervent prayer in the next house. This was at mid-day. I understood afterwards that some pious people were praying with a gentleman and his lady,

both of whom had been for some days under conviction. The lady found peace; and the first thing she did was to arise and go to the bed on which her husband was, and pray for him. Her prayer, with those which had been put up, was heard, and they were soon both rejoicing.

"I was not long at Auburn, before a merchant, and one that I thought cared not for the things of God, came up to me in the *bar-room*, and asked me 'What think ye of Christ?' I was struck with the singular salutation, and the time and place it was made; but he did not leave me long in doubt of what the Lord had done for him. In fact, whether you are on the road, in stages, canal boats, stores, &c. you hear nothing but the song of '*Jesus is precious*'."

"A gentleman at Utica was almost raving mad against the preachers of the gospel, and those who spoke to him about divine things. He once went into the meeting house with the determination to make a disturbance; but the only thing he was permitted to do, was to get up during service, make his bow, and retire. He finally said he would never go again. Yet, he that holdeth the hearts of all men led him again to the house of God. Conviction was fastened on him, and he said to a pious lady on his return, that he began to believe there was some truth in the profession of the pious. He went home, threw himself on his knees, and for some days was utterly unable to attend to his business. He found peace, and returned to his friends in Troy, when his young companions endeavored to call him back to the world, and, as they said, to his senses. But he still holds fast his integrity, and has got back to Utica a new man.

"I forgot to mention one circumstance that was related to me a few days ago by Mr. Forest, the Presbyterian clergyman of Whitestown. Preaching a few evenings ago on these words, 'Fear not them that kill the body,' he observed that he once read of a man who put a pistol to the breast of his wife, and told her that if she went to meeting he would kill her with that instrument. At that moment, a man from New-York, who was in the gallery, got up, and called out in a loud voice, '*you are a liar*!' and left the house declaring that he would kill the minister for telling lies of him. The man was well known in the village to be a bad character, and the clergyman was advised to be on his guard; and he observed that for some moments he was himself a little apprehensive of danger, but his text coming fresh in his mind, he went home without fear. And although in his discourse he never thought of this man, yet it actually turned out that this very individual had threatened to kill his wife if she went to a meeting."

Letter from Rev. N. S. Smith, to the Editor of the Western Recorder, dated Augusta Oneida Co. Sept. 15, 1826.

The revival of religion in Augusta, for several weeks past has been wearing a more interesting aspect. A few of God's real children, we hope, are mourning over the desolations of Zion, and continue to cry day and night unto Him who sitteth in the heavens. There is heard in the midst of us a sound of the going of the Lord of Hosts. In some parts of the society the meetings are crowded, and awfully solemn. The meeting of inquiry is crowded, and many of the dear youth manifest deep

concern for their souls; and while many are tarrying in the plain, and lingering in the gates of Gomorrah, others are fleeing as for their lives to the mountains, and rejoicing in the hope of having escaped the impending wrath; and are praying to their Heavenly Father, for their friends and companions who are sleeping in the fields of death.

Several have found immediate relief while Christians were praying for them, as has been seen in numberless instances in other revivals; and agreeably to the word of the Lord—"According to thy faith be it unto thee;" and "all things whatsoever ye shall ask in prayer believing, ye shall receive." Then why not pray for perishing sinners, believing the word of the Lord?

Nine persons were added to the church on the first Sabbath inst. by profession. It was truly an interesting season.

We hope on some future day to be able to give a more interesting and particular account of this revival.

We learn to-day, that the revival at Vernon Centre, under the ministration of Rev. Mr. Barton, continues to be powerful.

GENERAL CONVENTION OF VERMONT.

We hoped, says the Vermont Chronicle, to be able to lay before our readers a more full account of the proceedings of the General Convention of Congregational and Presbyterian Ministers of this State, at their late annual meeting, than we now find it in our power to do.

The sermon at the opening of the meeting, on Tuesday of last week, was preached by the Rev. Mr. McKeen, of Bradford, from Proverbs, xi. 30, "He that winneth souls is wise." The meeting was full and interesting,—the accounts of the state of religion, particularly so. The influence of divine truth was probably never before so deeply and extensively felt in this state, as it has been during the last year. About *fifty* of our congregations have been blessed with revivals of religion,—many of them extensive and powerful, but some quite limited, both as to extent and continuance. The religious character of our two colleges, and of the important and flourishing towns in which they are situated is improving. Bible Societies, Domestic and Foreign Missions, and Sabbath School and Bible Class instruction, are receiving increasing attention, and, in a word, we cannot but hope that, by the good providence and grace of God, the moral character of our state is becoming better. Let us take courage and press forward. There is much to do, and those who labor in the cause of goodness and truth never labor in vain. Multitudes, destitute of the *Bible*,—children, the timely and proper culture of whose souls is neglected,—destitute churches, where the good weep while the wicked rejoice, for our listlessness—ignorance and vice in very many forms call loudly upon the friends of religion and of their country's well-being, to "forget the things that are behind, and to press onward."

ON THE TERMS SOCINIAN AND UNITARIAN.

Dr. Gregory throughout denominates the abettors of the simple humanity of Christ, Socinians, instead of employing their favorite appellation of Unitarians. We rejoice that he has done so, and hope his example will be generally followed. To

accede to the appellation of Unitarians is to yield up the very point in debate; for ask them what they mean by Unitarian, and they will feel no scruple in replying, that it denotes a believer in one God, in opposition to a Tritheist. That this is not asserted at random, is evident, as well from many other facts, as from the following very remarkable one, that, when a noted academic was, some years since, expelled from the university of Cambridge, admits various points which he insisted on in his defence, one was this,—that it was quite absurd to censure him for avowing Unitarian principles, since he never heard but of one person who publicly declared himself *not an Unitarian*. Now what did he mean by this singular assertion? Did he mean to say, that he never heard of more than one person who publicly affirmed his belief in a *plurality of persons* in the Godhead? This is impossible. What could he mean, then, but that he never knew but of one person who affirmed himself *not to be a believer in one God*?—which is neither more nor less than to identify the term Unitarian with a believer in one God, and the term Trinitarian with a believer in three. Let the intelligent public judge, whether it is not high time to withhold from these men an appellation which assumes the question at issue, and which cannot be bestowed without being converted into an occasion of insult and triumph over their opponents. There was a time when the learning and moderation of Lardner, and the fame and science of Priestly, combined to throw a transitory splendor over their system, and to procure from the Christian world a forbearance and complaisance to which they were ill entitled. That time is passed. Such *rational* Christians as they are, should have discernment to perceive, that it is not with them as in months past, when the candle of their leader shone around them: it becomes them to bow their spirit to the humble state of their fortunes. They should learn at least to know themselves. The world is perfectly aware, whether they perceive it or not, that Socinianism is now a headless trunk, bleeding at every vein, and exhibiting no other symptoms of life, but its frightful convulsions.

But why should they be offended at being styled Socinians, when it is undeniable that they agree with Socinus in his fundamental position, (the simple humanity of Christ;) which is all the agreement that subsists betwixt the followers of Calvin or of Arminius, and those eminent persons? The Calvinists are far from concurring in every particular with Calvin, the Arminians with Arminius,—yet neither of them have violently disclaimed these appellations, or considered them as terms of reproach. Why are the Socinians only offended at being denominated after Socinus? It is because they differ in the nature of Christ's person from that celebrated Heresiarch? This they will not pretend. But they differ from him in many respects! In what respects? Is it in those respects in which his sentiments gave most offence to the Christian world? Is it that they have receded from him in that direction which brings them nearer to the generally received doctrine of the church? Just the reverse? In the esteem of all but themselves they have descended many degrees lower in the scale of error, have plunged many fathoms deeper in the gulph of impiety; yet with an assurance, of which they

have furnished the only example, they affect to consider themselves injured by being styled Socinians, when they know, in their own consciences, that they differ from Socinus only in pushing the degradation of the Saviour to a much greater length—and that, in the views of the Christian world, their religious delinquencies differ from his, only as treason differs from sedition, or sacrilege from theft. The appellation of Socinian, as applied to them, is a term of forbearance, calculated, if they would suffer it, not to expose, but to hide a part of their shame. Let them assume any denomination they please, provided it be such as will fairly represent their sentiments. Let them be styled *Anti-scripturalists*, *Humanitarians*, *Semi-deists*, *Priestleians*, or *Socinians*. But let them not be designated by a term, which is merely coveted by them for the purpose of chicane and imposture.—*Review of Gregory's Letters.*

SOCINIAN INDIFFERENCE TO CONSEQUENCES.

Dr Wardlaw, in his Discourses on the Principal Points of the Socinian Controversy, (Discourse VI. on the Test of Truth in Matters of Religion, p. 176,) subjoins the following Note:

"The following striking and affecting instance of the *sang froid* with which this spirit enables a man to suppose and contemplate even the conclusion *that there is no God*, is taken from the Appendix to the Memoirs of Dr. Priestley, vol. i. p. 423. Speaking of the doctrine of *equivocal*, or *spontaneous generation*, in certain species of plants and animals, as maintained by Dr. Darwin, and impugned by Dr. Priestley, the latter of whom considered it as a direct introduction to Atheism, the writer says, "I don't see the *certain* tendency of this opinion to Atheism; for this property of spontaneous production may have been originally communicated under certain circumstances, as well as any of the other properties of organized or unorganized matter; and the one and the other may be equally necessary parts of the pre-established order of things. *But if it lead to Atheism, what then?* There can be no crime in following truth wherever it leads, and I think we have sufficient reason to believe that the result of truth must be more beneficial to mankind than error."

BAPTIST CHURCHES.

Fifteenth Anniversary of the Westfield Baptist Association.

This Session was holden at Windsor, Berkshire Co. Mass. on the 16th Sept. 1826. It was peculiarly interesting and refreshing, by the excellency of the sermons, the fervor of the prayers, the sweetness of the sacred songs, the good news from the Churches and corresponding Associations, and especially by the Saviour's spiritual presence. Two newly organized Churches were added. Nearly half the churches have been favored with revivals within the year past. Efforts of a benevolent character are extending, in the establishment of Sunday Schools, Female Societies, &c.; and the income of the benevolent Society connected with this Association, is still enlarging. The spirit of evangelical Missions is increasing, so that some who have hitherto been inactive, voluntarily say they can neglect the cause no longer.

There are in this Association 21 Churches, 17 ordained Ministers, and 8 Licentiaries. 250 have been added by baptism, and 23 by letters, 57 dismissed, 8 restored, 29 excluded, 22 died. The whole number is 1536.—*Ch. Sec.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 30, 1826.

AMERICAN BOARD OF MISSIONS.

The American Board of Commissioners held their Annual Meeting at Middletown, on the 14th, 15th, and 16th inst. The Anniversary Sermon was delivered by the Rev. Dr. GRIFFIN, President of Williams' College. The Sermon is now published as one of the regular series of the National Preacher, and will be read with much satisfaction. The Report was read by the Corresponding Secretary, Mr. EVARTS, and contained much that was interesting and encouraging.

The Rev. Mr. STEWART, late Missionary at the Sandwich Islands, was present at the meeting, and gave a description in lively but appalling colors, of what his eyes had seen and his ears heard. As Mr. S. is expected in this city the ensuing week, we shall not attempt a detail.—There were present on the occasion about one hundred of the clergy.—A collection of \$150 was made in aid of Missions.

The Middletown Gazette describes a visit to the Military Academy as peculiarly gratifying.

"Captain Partridge, with a politeness highly creditable to himself and the Institution over which he presides, invited the members of the Board and strangers of distinction to examine the Academy, and escorted them from the Lecture Room, at the head of one hundred of his pupils. We had anticipated mere ceremony and military display; but something more was designed. On the arrival of the procession at the Hall of the Lyceum, Captain Partridge made a brief address, expressing his favorable opinion of the object of the Board, his gratification at the increasing success of their labors, and his conviction of the auspicious effect, which their labors must eventually produce on the best interests of mankind. The Rev. Dr. Spring, and the Rev. Dr. Proudfit replied successively to this address in an animated strain of eloquence, and in the language of parental tenderness and affection to the young gentlemen present: If no heart was affected by this scene, it was not for want of fervor in the gentlemen who spoke; a want of skill in adapting their discourses to the time and the occasion, or a want of respectful and profound attention on the part of the audience."

Among the gentlemen elected members of the Board at this meeting, were the Rev. Drs. Milnor, M'Auley and M'Murray, and Col. Varick, of N. York, Rev. Dr. Alexander, of Princeton Theological Seminary, Alexander Henry, Esq. of Philadelphia, Rev. Dr. Palmer, of Charleston, S. C. Rev. Dr. Wilson of Cincinnati, Ohio, and Rev. Dr. Coffin of Tennessee.

The Rev. Dr. Lyman, of Hatfield, resigned his seat as President of the Board, and the Hon. John Cotton Smith, of Conn. was appointed in his place.

Revivals.

Revival of Religion in Orford, N. H. (2d Soc.) communicated at the General Association, by Rev. James D. Farnsworth.

Orford, August 31st, 1826.

There was, during the winter and early in the spring, unusual seriousness in several neighboring parishes. This seemed to affect some members of this church, who mourned, wept, and prayed, over the desolations of Zion in this place. There was, previous to this, less seriousness, and less attention to religion and to the means of grace, than there had been at any former time since my ordination in 1823. But now some members of the church began to feel—feeling prompted them to act. There was soon an unusual spirit of prayer in the church, which was followed by a general solemnity in the congregation. This was in the month of April. Our meetings were better attended than they had been, and many became deeply affected with a view of their sins; they were pricked in their hearts and anxiously inquired, "Men and brethren, what shall we do?"—There were many cases of pungent conviction before any one professed to have hope in Christ. In this state they remained for some weeks, when a considerable number almost simultaneously found relief. Early in the revival, a weekly inquiry meeting was established, which has been well attended. The church have been in the habit of holding a prayer meeting at the same time. The work seemed to come to its height at once, and continued very powerful for several weeks; since which, it has been gradually declining. Although we do not now have so many new cases, either of conviction or conversion, as there were in May and June, still we do not consider the revival as entirely subsided.

The work has been rather limited than general in the parish. In some neighborhoods, almost all have been affected, while in others no case of hopeful conversion has occurred. Some families have been very signally blessed, especially those of the officers of the church. One of them has six, perhaps seven children, who profess to hope that they have recently experienced a saving change; another, who is advanced in life, is almost ready to say with good old Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;" for his wife, daughter-in-law, several grand children, and two great grand children, are now rejoicing in the hope that they have passed from death unto life. These four generations have regularly attended our inquiry meetings.

The number who have hope for themselves, is probably between 60 and 70. I have however discouraged counting the hopeful converts, recommending, if counting must be done, to count the numbers in the parish, who have no hope in Christ. The number of such, in this Society, it is feared, is still lamentably great.

A large proportion of the subjects of this work are young persons; one as young as 10 years, a number of 12 and 13 years. There is reason to believe that the means of grace, used by our children and youth, have been blessed. I am in the habit of catechising the children occasionally, and instructing the youth in a Bible Class, in several

branches for their accommodation. A number of the older and most forward children in the catechetical exercise, all regular members of the central branch of the Bible Class, and several in the other branches, appear now to give evidence of a change of heart; and also a few members of the Sabbath School. Several others in each of these exercises are now seriously impressed. I have ample reward for my labors among the young. I have abundant encouragement to persevere in feeding the lambs, as well as the sheep, which belong to the great "Shepherd and Bishop of souls."

This is a brief account of the rise, progress, and present state of the revival in this parish. The general character of the work, and the means used, are similar to those of other revivals. The work has been still, the meetings frequent, full and solemn. It has been my aim to preach and exhibit Divine truth, in a plain, faithful and pungent manner, as it is exhibited in the Bible.—Faith, repentance, and holiness, have been prominent subjects of the preached word.

I believe that all are convinced that this is a work of God. There was some opposition to it, when it first commenced, but it soon subsided. The subjects of this revival were all persons of good irreproachable moral character, and generally, persons who were regular in attending public worship. But moral and exemplary as they were, they were made to feel that they were great sinners, lost and undone, without a change of heart and a saving interest in Christ. "This is the Lord's doings, and it is marvellous in our eyes." To him be all the praise. We ask an interest in prayers of all who love our Lord Jesus Christ, that this work of grace may not stop until all among us shall be brought to repentance, and the saving knowledge of the truth.

P. S. At the beginning of the revival we observed a Church fast, and also the first Friday in July, recommended by the General Convention of Ministers, both of which we think were followed with new tokens of the favor of God. There are several now who are anxiously inquiring what they must do to be saved.—*N. Hamp. Repos.*

Extract of a letter from one of the Cadets at West Point.

"I must not close without giving you some account of our late reformation. A work of a religious nature would be likely to meet with as much opposition at this place, as any place perhaps, whatever; and Mr. M'livaine, our Professor of Ethics, has done more towards convincing us of the reality of religion, if he has effected this work, than all his logical sermons have done. His sermons were very eloquent and persuasive; but theological reasoning after all, will seldom make us believe religion: for when one consents to reason, he gives his opponent liberty to make every objection, and pick every flaw he possibly can, and these, you are no doubt sensible, can be brought by an *unbeliever* against the best reasoner for the truths and inspiration of the Bible.

"I am pleased with his eloquence and almost always hear his arguments with pleasure, but often, nay generally, retired from his most subtle reasoning no better convinced of the truth of his subject, because his reasoning was not often com-

pletely conclusive. I could always find something which I thought pleaded strongly against him, which he either did not mention or passed very lightly over, as if afraid of drawing our attention to it. He has, however, fought manfully in the cause, and succeeded in converting 5 or 6 and throwing serious impressions over many more; and I think I may safely say the whole corps have been more or less affected. Two have received baptism after Episcopalian ceremony, which is impressive when witnessed for the first time. The subjects walked out from among their comrades into the aisle, in full uniform, one of them having on his belts and side arms, knelt and audibly assisted in the ceremony by responding to the ministers. Both of these belong to the present first class and one of them has a very respectable standing."

What Christian will not be grateful to God when he sees the U. S. Military Academy visited by the same divine influence, by the same convincing and converting energies of the Holy Spirit, which the christian church are imploring upon all our literary Seminaries!

What evidence can convince the people of the efficacy of prayer, if they reject the evidence of revivals of religion in our Seminaries? With this glorious answer to prayer, let the church pray as earnestly and as *unitedly for the objects equally dear to the heart of everlasting love.—ib.*

REVIVAL IN MADISON, N. Y.

At Madison, July 12, the Rev. P. Field was ordained to the work of an evangelist, with the expectation of continuing his labors with the church and people in that town. The sermon was preached by the Rev. Samuel W. Brace, of Utica.

The day was pleasant, and the exercises interesting and impressive. The scene on the next Lord's day, was one of peculiar interest. The assembly was unusually large and attentive. Near the commencement of the afternoon exercises, a full and humble confession of their past sin, stupidity and neglect of duty, was made by the churches at the reading of which the members rose in testimony of their sincerity and repentance. Forty-one persons then presented themselves, to take upon them the solemn vows of God, in the presence of his people.

One circumstance contributed very much to the solemnity of the scene. Twelve of the number came forward, and kneeled down in the presence of the assembly, to receive the sacred seal of baptism. After entering into the most solemn covenant engagements with God and his people, these 41 sat down at the table of their Lord for the first time, to celebrate redeeming love with his professing disciples; while he who ministered at the altar, with a trembling yet joyful heart, for the first time presented the sacred emblems in the name of their Lord and Master.

A number more now stand propounded for admission into the church, and others will undoubtedly join themselves to the people of God. Since December last, God by his Spirit has been moving upon the people in a still and impressive manner, and many of the dear youth have been seriously, and as we trust savingly affected. No neighborhood in town has been left without some few mercy drops; and still comparatively few in any neighborhood have been savingly affected. Probably

as many have united with the Baptist and Methodist churches, as with the Congregational. Very few but youth have become the subjects of grace. In others, opposition to the vital truths of the Gospel has been manifest. Signal answers to prayer have been experienced. While Christians have been praying, the converting influence of the Spirit has been felt, and souls brought into light and liberty. May those who gain nearness to the throne of grace, and have intimate communion with God, still pray for the continuance of the Spirit's power, and that a still greater harvest of souls may be gathered into the fold of Christ.—*Rec. & Tel.*

REVIVAL IN DANVILLE.

We learn, says the Western Luminary, that on last Sabbath, the Sacrament of the Lord's Supper was administered in the Presbyterian Church at Danville, Ky.; and that fifty persons were admitted to the privileges of the Church on that occasion, upwards of twenty of whom received the ordinance of baptism. Our informant states, that the whole number added to the church since the commencement of the revival is eighty-five; and that the work appears at this time to be going on with more power, than at any previous period. The little cloud, we are happy to learn, has extended, and is spreading over the neighboring congregations in Mercer, Lincoln, and Garrard counties. May it continue to spread till it overshadows this whole land.

SEASON OF REVIVAL.

As the benefit and advantage of the good improvement of such a season, is extraordinary great; so the danger of neglecting, and misimproving it, is proportionably great. It is abundantly evident by the scripture, that as a time of great outpouring of the Spirit, is a time of great favor to those that are partakers of the blessing; so it is always a time of remarkable vengeance to others. So in Isa. lxi. 2, the same that is called the *acceptable year of the Lord*, is called also, *the day of vengeance of our God*. So it was amongst the Jews in the apostles' days. The apostle in 2 Cor. vi. 2, says of that time, that it was *the accepted time, and day of salvation*; and Christ says of the same time, Luke, xxi. 22, "These are the days of vengeance." At the same time that the blessings of the kingdom of heaven were given to some, there was an *axe laid at the root of the trees, that those that did not bear fruit might be hewn down and cast into the fire*, Matt. iii. 9, 10, 11. Then was glorified both the goodness and severity of God, in a remarkable manner. Rom. xi. 22. The harvest and the vintage go together. At the same time that the earth is reaped, and God's elect are gathered into the garner of God, *the angel that has power over fire, thrusts in his sickle and gathers the cluster of the vine of the earth, and casts it into the great wine press of the wrath of God*, Rev. xiv. at the latter end. So it is foretold, that at the beginning of the glorious times of the Christian church, at the same time that *the hand of the Lord is known towards his servants, so shall his indignation, towards his enemies*, Isa. lxvi. 14. So when that glorious morning shall appear, wherein *the Sun of righteousness shall arise, to the elect, with healing in his wings, the day shall burn as*

an oven to the wicked, Mal. iv. 1, 2, 3. There is no time like such a time, for the increase of guilt, and treasuring up wrath, and desperate hardening of the heart, if men stand it out; which is the most awful judgment, and fruit of divine wrath, that can be inflicted on any mortal. So that a time of great grace, and pouring out of the Spirit, and the fruits of divine mercy, is evermore also, a time of great outpouring of something else, viz. divine vengeance, on those that neglect and misimprove such a season.—*Edwards' Works.*

YE CANNOT SERVE GOD AND MAMMON.

I fear, says Mr. Wesley, wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase, so will pride, anger and the love of the world in all its branches. So, although the form of religion remains, the spirit is swiftly vanishing away. Is there no way to prevent this—this continual decay of pure religion? We ought not to prevent people from being diligent and frugal; we must exhort all Christians to gain all they can, and to save all they can, that is, in effect, to grow rich. What way, then, can we take, that our money may not sink us to the nethermost hell? There is one way and there is no other under heaven. If those who *gain* all they can, and *save* all they can, will likewise *give* all they can, then the more they gain the more they will grow in grace and the more treasure they will lay up in heaven."

Wesley had a heart to practise the advice which he gave. He dwelt upon it with great earnestness in one of his last sermons, a few months only before death. "After you have gained all you can," said he, "and save all you can, wanting for nothing, spend not one pound, one shilling, or one penny, to gratify either the desire of the flesh, the desire of the eyes, or the pride of life, or for any other end than to please and glorify God. Having avoided this rock on the right hand, beware of that on the left. *Hoard nothing.* Lay up no treasure on earth; *give all you can*, that is, all you have. I defy all the men upon earth, yea, all the angels in heaven, to find any other way of extracting the poison from riches. After having served you between 60 and 70 years, with dim eyes, shaking hands, and tottering feet, I give this advice, before I sink into the dust. I am pained for you that are in this world. You who receive five hundred pounds a year, and spend only two hundred, do you give three hundred back to God? If not, you certainly rob God of that three hundred. You who receive two hundred and spend but one, do you give God the other hundred? If not, you rob him of just so much. 'Nay, may I not do what I will with my own?' Here lies the ground of your mistake. It is not your *own*. It cannot be unless you are lord of heaven and earth. 'However, I must provide for my children.'—Certainly: but how? By making them rich? Then you will probably make them heathens, as some of you have done already. Secure them enough to live on; not in idleness and luxury, but by honest industry. And if you have not children, upon what Scriptural or rational principle can you leave a

groat behind you more than will bury you? Oh! leave nothing behind you! send all you have before you into a better world! Lend it, lend it all unto the Lord, and it shall be paid you again. Haste, haste my brethren, haste lest you be called away before you have settled what you have on this security. When this is done, you may boldly say, 'Now I have nothing to do but to die! Father, into thy hands I commend my spirit! Come, Lord Jesus! come quickly!'

CONFERENCE OF CHURCHES.

In our last we published some remarks upon the subject of Church Conferences. The nature and design of the system is more fully explained in the following article from the Recorder and Telegraph which we had not before seen.

Nearly all the evangelical congregational churches in Maine are now united, on what is called "the Conference System;" first, in County Conferences, and then, by delegations from these, in a General or State Conference. They expect, by representation from this body, to be soon connected with the General Associations of New Hampshire, Massachusetts, and Connecticut, with the General Convention of Vermont; and perhaps with the General Assembly of the Presbyterian Church.

"The Conference of Churches" differs from the State and smaller Associations, and General Conventions; for it has lay-delegates as members, but they are composed of ministers only. It differs from the Associations of Churches in Connecticut, and from the Presbyteries and Synods of any other communion; for they are ecclesiastical judicatories, but this has no authority in matters of discipline or faith. And yet it differs from Circular Prayer Meetings, and other meetings of neighboring ministers and churches, which obtain in some parts of New England; for it has a regular organization, by a constitution, and an express compact; and its proceedings from year to year are methodical, and bear upon the great objects in view according to a systematic arrangement.

The formation of the connection is in this manner. A number of churches agree, and send delegates to a meeting for making preliminary arrangements. This body recommend the formation of a conference, and prepare a constitution which they submit to the several churches. All the churches which accept the constitution by express vote, and send delegates to a meeting for organization, belong perpetually to the conference. The conference, and the ministers and churches as connected with it, are thenceforth regulated by the constitution. The meetings are annual, composed of the pastors, and usually two delegates from each church, chosen expressly for the occasion.

The objects of the conference are, to promote the extension of Christian acquaintance and fellowship; to devise liberal things; to inquire after duty; and to co-operate in any and every good work which may pertain to the church of Christ, and seem to be incumbent at any time, or under any circumstances. In a word, the object is, to bring churches to know each other, and think and act together as churches, in any work of faith, or labor of love.

The provisions of its constitution are few and

simple; stating and avowing their objects; disclaiming authority, and all interference with the independent rights of the churches; regulating the meetings; binding the associated churches to the adopted rules, while they remain in connection, but releasing any one of them, whenever it shall desire, by giving written reasons for withdrawing.

The business meeting is occupied in appointing the necessary officers and agents, or hearing their reports; in receiving a particular account of the religious state of every church; in oral or written discussions of important subjects, pertaining to the great objects; in making arrangements for the public services; and in resolving the inquiries, what more shall be done, what farther shall be devised?

The religious exercises are various. At the dawn of morning, a meeting is held for prayer and praise, accompanied with addresses and exhortations. At the principal public meetings in the course of the day, the usual exercises are—frequent prayers; extemporaneous addresses; written reports on the state of religion; oral reports of the same in other counties, by visiting delegates; renewal of covenant by the professors present; a sermon according to previous appointment by the Conference; a collection for feeble and destitute churches; and a commemoration of the Redeemer's death at his table, by communicants from a whole vicinity of churches. To these is added, in some counties, a pastoral address, prepared by some minister to whom the service had been previously assigned.

EDUCATION IN CANADA.

We rejoice to hear, says the London Evangelical Magazine, that the Society which was formed last summer, for the promotion of Education and Industry in Canada, has been kindly noticed in different parts of the United Kingdom. Several auxiliaries have been formed, and money has been collected to the amount of 1000*l*. Mr. Osgood, who has been travelling as the agent of the Society, is expecting soon to return to the field of his labours; and we understand it is the design of the Society to send with him one or two approved teachers, with such books and apparatus as may be required in establishing schools and libraries. Books and tracts, suitable for country libraries and distribution, are received at Mr. Nisbet's, Mr. Hatchard's, and at 56, Paternosterrow.

MORTALITY OF MISSIONARIES.

As no great scheme of national aggrandizement is accomplished, or can be accomplished, by means of irresolute and transient exertions, so also it is with the conversion of the world. Those who embark in this enterprise, must expect to meet with difficulties, trials and discouragements. They have perils to encounter in the opposition of their "own countrymen," "perils of waters" in transporting their missionaries to the various fields of labor, "perils by the heathen" after they have arrived, in some cases "perils among false brethren," "in deaths often." But unless they can say with Paul, "None of these things move me,"—unless they resolve still steadfastly to persevere—they evince either their own faint-heartedness, or their insensibility to the greatness of the cause in which they are engaged.

In reviewing the history of the American missions to India and the Holy Land, while there are many circumstances of peculiar encouragement, there is also much occasion for the exercise of this Christian firmness; as will be seen in the following schedule, which we have prepared from authentic documents.

BOMBAY MISSION.

	Missionaries.	Remarks.
Prof ar'v'l	Rev. Gordon Hall,	died March 20th, 1826.
	Mrs. Hall,	now on a visit in the U. S.
1813	Rev. Samuel Nott	returned in 1815, on account of his ill health:
	Mrs. Nott,	
	Rev. Samuel Newell,	died May 30, 1821.
	Mrs. Newell,	died at Isle of France, 1813
1816	Rev. Horatio Bardwell	returned in 1821 on account of ill health.
	Mrs. Bardwell,	
	Rev. Allen Graves	still connected with the mission.
	Mrs. Graves,	
1818	Rev. John Nichols,	died Dec. 9, 1824.
	Mrs. Nichols,	still con'd with the mission.
	Miss Philomela Thurston,	do. do.
1821	Mr. James Garret,	printer, do. do. do.
1823	Rev. Edmund Frost,	died Oct. 1825.
	Mrs. Frost,	still con'd with the mission.

CEYLON MISSION.

	Rev. James Richards,	died Aug. 3, 1823.
	Mrs. Richards,	died April 26, 1825.
1816	Rev. Benj. C. Meigs,	still connected with the mission.
	Mrs. Meigs,	
	Rev. Daniel Poor,	still con'd with the mission.
	Mrs. Poor,	died May 7, 1821.
	Rev. Edward Warren,	died Aug. 11, 1818.
	Rev. Miron Winslow	
	Mrs. Winslow	
1819	Rev. Levi Spaulding	still connected with the mission.
	Mrs. Spaulding	
	Rev. H. Woodward	
	Mrs. Woodward,	died Nov. 24, 1825.
	Dr. John Scudder,	still connected with the mission.
	Mrs. Scudder,	

PALESTINE MISSION.

1820	Rev. Pliny Fisk,	died Oct. 23, 1825.
	Rev. Levi Parsons,	died Feb. 10, 1822.
	Rev. William Goodell,	
1824	Mrs. Goodell,	still connected with the mission.
	Rev. Isaac Bird,	
	Mrs. Bird,	

Hence it appears, that of 16 missionaries sent out by the American Board to establish or reinforce the mission at Bombay, 5 are dead, and 4 have returned home on account of ill health occasioned by the climate; leaving only 7 in any way connected with the mission, one of whom at least is not now in India: That of fifteen missionaries sent to the Island of Ceylon, 5 are dead, and 10 still remain connected with the mission: And that, of 6 missionaries sent to Syria and the Holy Land, 2 are dead, while 4 remain connected with the mission.

The death of *twelve missionaries*, eight of whom were ordained ministers, in so short a time, and the ill health of four others, such as to render necessary a return to their native land, are circumstances which would be likely to discourage those who were doubtful of the goodness of their cause, and are indeed sufficiently distressing to the most sanguine. But if thousands, for the mere purposes of gain, can cheerfully hazard the dangers incidental to the same climate, and even climates tenfold more unfriendly to life and health; if, when a breach is made in ranks posted before the cannon's

mouth, others and others are marched up in succession, with the almost certain prospect of death, shall Christians shrink from far less dangers in saving the souls of men, than are met by others in destroying their bodies? "No! no!" we seem to hear from some thousands of churches, "this scandal shall not rest upon the Christian name. If numbers of our missionaries fall in the glorious conflict, and if others are found willing to hasten to the aid of those that remain, (and we thank God there are many such,) the enterprise shall not fail nor falter for want of means. Our prayers too shall follow them, and in proportion to the difficulties that meet us, in the same proportion shall be our exertions."

We cannot better express our feelings on this subject, than in the language of the late SAMUEL J. MILLS, contained in a letter which has been handed us, dated Washington city, March 3, 1817, and we believe never before published. "I think, my dear brother, go where we will in this country, engage in what we may, the missionaries in India will still look down upon us as from an exalted height, when comparing our prospect with theirs in respect to doing good. We should often ask ourselves, Are we not bound by our personal exertions, to make the means of salvation more proportionate to the wants of the millions who are perishing for lack of vision. My brother, did we ever take our Saviour's last commission to his disciples, and spread it before us, and fast and pray over it a day, with a view to ascertain our duty to God and our fellow men? Surely we need not be afraid to do this; for the commission closes with the blessed promise, 'Lo I am with you always, even unto the end of the world!' May God give us his Spirit from on high, that we may know our duty and be constrained to do it, and the glory shall be his own."

It is pleasing to add in this connexion, that two valuable missionaries, Rev. Elnathan Gridley, and Rev. Josiah Brewer, the latter recently a Tutor in Yale College, have sailed within a few days past, from Boston for the Holy Land; and that the Rev. Cyrus Stone, and probably two other young clergymen, all of them well qualified for the work, are expected to sail, in the course of the ensuing month, to join the mission at Bombay.—*N. Y. Obs.*

Obituary.

DIED,—At Washington, on the 21st inst. Dr. Warren R. Fowler, aged 50.

At Haddam, on the 14th inst. Joseph Platts, Esq. of Essex, aged 37.

At Guilford, on the 4th inst. Mr. Amos Cady, formerly of Salem, aged 48.

At South Farms, Mrs. Hannah Mansfield, aged 86, wife of Capt. Joel Mansfield.

At Boston, Russel Sturgis, Esq. aged 76.

At North-Killingworth, Mr. William Pratt, aged 30.

At Bridgeport, Mr. Nathan Sherman, aged 50.

At Norwalk, Mr. Jedidiah Fayerweather, aged 46.

At Newark, N. J. on the 17th inst. in the 69th year of his age, Hon. William S. Pennington, Judge of the District Court of the United States for the District of New Jersey.

At Londonderry, N. H. on the 16th inst. Gen. E. H. Derby, aged 60.

In Kentucky, Hon. Robert P. Henry, a Representative in Congress from that state.

At Bridgewater, Oneida Co. N. Y. Rev. James Southworth, aged 58.

At Middlebury, Vt. Rev. Herbert Marshall, 36.

Poetry.

From the Richmond Family Visitor.

THE JUDGMENT OF SOLOMON.

High on his throne the youthful monarch sat,
Dispensing justice at a nation's call,
When at his feet two female suppliants bowed.
The one bore fearfully an infant form
From which the flush of life seemed newly fled—
The other, held in closer grasp, a babe
Warm with the vital glow—"Oh king," she cried,
With hoarse, harsh voice, which seemed in unison
With the fierce glance of her dark stormy eye—
"This is my child; but yonder wretch would claim
My living babe, and leave the lifeless corse
Which now she bears—to fill a mother's arms!"

Calmly the monarch turned, and closely scanned
The less imperious suppliant. She bowed her head
In meekness at his feet, and, trembling, said—
"I was the mother of a blooming boy
That gave his smiles to cheer my wretchedness.
He slept in glowing health upon my breast,
I felt his little pulses play beneath
My clasping arms; and all a mother's joy
Was in my heart. But sleep came o'er my eyes
And Oh! a sad awakening was mine!
I felt the damp cold touch of death; and thought
That his relentless hand had cleft my flower
E'en while it blossomed in my arms. But soon
I marked far other lineaments than those,
Which graced my babe—and while my sick heart
throbbed
With an unearthly fear, I heard a cry,
That woke a mother's yearnings in my heart."
"Tis false! exclaimed that harsh and fearful voice!
The living babe is mine. Oh sacred king!
Proclaim the impostor's shame, and spurn her hence
To bear her wretchedness as best she may!"

There was a pause—When wisdom's accents broke
From the high throne of Israel's gifted king.
"Hear, equal claimants for a just decree!
My voice awards your doom!—The living babe
Is claimed by each!—To each it shall belong
In just partition—Hew its quivering limbs
With the keen falchion's edge; and part
The gory fragments as the rivals deem
Their several claims demand. Thus speaks the king
Whose voice dispenses justice through the land."

A sword gleamed brightly at this dire decree
And silence sat upon the breathless crowd.
Then rose a shriek from that meek suppliant form
That bowed before in speechless misery.
"Oh sacred king! arrest this awful doom
In pity to a mother's bursting heart—
I yield my babe; for oh! I cannot see
Its life blood gushing from the falchion's point
And live—I yield my only joy, to her
Who, wearing woman's form and face, denies
The charter of her sex."—Then spoke the king
In gentler voice: "Fear not the babe is thine!
Its doom was feigned that nature might assert
A mother's rights." Full well does wisdom know
The strength of that soul-filling sentiment
That binds in mystic tie the vital chords

Of disunited hearts, and makes them one:
Maternal love, thou pure and sacred source
Of virtuous feeling, in thy mingled streams
Flow forth the strength and sweetness of the heart.
Thou givest strength to that, which but for thee
Perchance were always weak—and sweetness flows
From thy full source in many a bitter cup!

SABBATH SCHOOLS.

Alluding to the conversions reported at the late anniversary, a correspondent writes:

"I am gratified to see that feature of the subject presented. It is important to collect numbers, and throng our schools; but it is vastly more important, that those who do attend the Sunday Schools should be rightly affected by the truths that are inculcated. If the proper mode of instruction is pursued, we may with propriety calculate, that many of our scholars will early become the subjects of renewing grace. O, if that flow of spirit and vigor which rises in every youthful breast, could be turned into the channel of pious enterprise in the cause of Christ, instead of being wasted in the vain pursuit of fancied pleasures, soon the tone of public feeling would be strongly tinged with the savor of heaven, and the aspect of community tell the near approach of the millennial glory of the church. It is time for superintendents and teachers of Sunday Schools to deal with their scholars as with sinners. They are not to be deluded with the idea, that if they come regularly to the Sunday Schools, and commit their lessons perfectly, obey their parents and teachers, &c. that God will love them, and Christ will save them. It is not to be forgotten, that in the midst of all their natural loveliness, there may still lurk a spirit of alienation from God; and unless they are born again, they cannot see the kingdom of heaven."—*S. S. Visitant.*

NOTICE.

The annual meeting of the *Auxiliary Foreign Mission Society of New Haven City*, will be holden in the North Church, on Monday evening next, on which occasion, a deputation from the parent Board, by whom addresses will be delivered, is expected.

M. A. DURAND, *Secretary.*

New Haven, 27th Sept. 1826.

It will be perceived by the above notice, that this meeting will take the place of the Monthly Concert for prayer. We would merely add that the Rev. Mr. Stewart, late missionary at the Sandwich Islands, is expected to be present at the meeting.

NATIONAL PREACHER.

No. IV. of this excellent work is ready for subscribers at this office. It contains a Sermon, delivered by Dr. Griffin, President of Williams' College, before the American Board of Missions, at their late Annual Meeting in Middletown. It ought to be read by every body.

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents

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